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love. That is why the head corner-stone of Judaism is the command to love God with all the powers of our being" (p. 185 *fin.*).

"It is the personal and secret conviction treasured up in one soul after another, receiving constant renewal by prayer, that makes up the sum of human witness to our affinity with the living God" (p. 203).

"Faith, love, and sorrow are three elements that mysteriously blend in human experience, each having its own tale to tell of the relation which we bear to the Supreme Being" (p. 204).

Sermons such as those entitled "The Divine Presence" and "Higher Judaism" are excellent reading; but I should give a wrong impression of Mr. Simon's book if it were to be supposed that it does not deal with the religious life of the community as well as with the religious life of the individual. Mr. Simon has very definite opinions, and knows how to express them. He does not attempt to obscure his position in the camp of the Reformers; but yet his conception of Reform has many characteristics of its own. Both sides would do well to consider his words and weigh them well. It is to be hoped that his book will have many readers within our borders. I am pretty confident that it will have many beyond them. The outer world is possibly more interested in certain phases and developments of Judaism than the Jewish community itself.

C. G. MONTEFIORE.

As Others Saw Him: A Retrospect, A.D. 54. London, 1895.

This is a striking and suggestive little book. The writer proposes to describe Jesus from the point of view of a thoughtful Jew living in Jerusalem. He accordingly assumes the person of Meshullam ben Zadok, a lawyer in the Holy City, whom he identifies with the Synoptics' questioner about the great commandment in the Law. Meshullam subsequently removes to Alexandria, and some one-and-twenty years after the crucifixion records his reminiscences for the benefit of a Greek physician, Aglaophonos, of Corinth, whom he had formerly known in Jerusalem. The choice of this form of narrative imposes obvious restraints; but it also gives opportunity for the introduction of plenty of local colour which is often very happily employed. At times, indeed, this seems somewhat superfluous; readers of the type for whom the book is intended might be supposed to be already acquainted with the interior arrangements of a synagogue (p. 34). In some details, its accuracy might be doubted. Was the doctrine of a Messiah who should precede the Son of David, Messiah ben Joseph (p. 116), really pre-Christian? Occasional lapses into modern style betray some of the

strain which the composition involved ; phrases like the following, " As none but Jesus would have known his own feelings " (p. 23), " finding new ideals " (p. 38, cp. 210, 212), " mystical communion " (p. 84), " we localise him [God] nowhere " (p. 113), " any such attempt would be entirely futile " (p. 172), " the empire which he had wielded over men's minds " (p. 199), are imperfectly combined with the speech of a Jerusalem Jew of the first century.

The real interest of the presentment of Jesus lies in the relation in which it sets him to the movements of his time. The use which the writer makes of the supposed Jewish original of the " Two Ways," a sort of manual of morals for the instruction of proselytes, may be exaggerated in respect of the personal indebtedness of Jesus to this particular book ; but it must be received as the picturesque expression of the fact, which so many recent investigations have confirmed, that there was a considerable body of organised moral and religious teaching current at the time, which was in general harmony with many of his main thoughts. The leading representatives of this teaching were, no doubt, to be found among the Pharisees ; and our author expends some skill in portraying the attitude of Jesus towards them. The scene at the dinner in the house of Elisha ben Simeon, where the Pharisaic ideal is unexpectedly vindicated from the reproaches of Jesus by the aged father of the host, is one of the most vigorous in the book. On the other hand, the antagonism of Jesus to the Sadducees, and especially to the tyrannical temple-rulers who trembled for their gains, is employed to bring about the final catastrophe, which is attributed to two chief causes, immediately to the hatred of the high-priestly party, and less directly to the angry disappointment felt by the populace at Jerusalem in consequence of the Teacher's answer about the tribute-money. The hurried meeting of the priestly section of the Sanhedrin, at which Hanan urges on the condemnation of Jesus, is dramatically conceived ; and by taking advantage of the tradition that Barabbas was also named Jesus, the writer is able to suggest a confusion between the two prisoners which partially explains the popular demand for the hero of the sedition.

In spite, however, of its vivid style, and the abundant learning which lies behind it, in spite also of its real sympathy with much of the character and teaching of Jesus, this book will probably satisfy no one. Its avowed object, to depict Jesus as he showed himself to a Jerusalem Jew, involves a certain limitation. The first three Gospels confine the appearance of Jesus in the capital to the last fatal week. The Teacher was then exposed to a series of baffling trials deliberately designed to withdraw from him the enthusiasm which had greeted his entry. He lies under a doom of failure which veils his true greatness. The originality of his teaching, the depth and force of many of his great

sayings, cannot be displayed. The author is conscious of this one-sidedness, and makes his narrator apologise for it (p. 207), by describing the impression produced on him afterwards by the *Memorabilia* of Matathias. But it is too late; the narrower view has been already set down (p. 201). It might seem, indeed, as if this position had been purposely adopted for the partial vindication of the reproach against Israel involved in the execution of one of the best of its sages. If so, we cannot think that this has been wisely chosen as one of the main themes of the book. The causes which led to the death of Jesus are no doubt matter of high interest historically. But they are quite subordinate to the larger questions concerning what Jesus was in himself, and what was his significance for his own age and for posterity. The volume therefore really deals with a topic contracted within larger issues. These are of course in our author's mind as well as in his readers'; and he is remarkably dexterous in his attempt to find means to deal with them. But the treatment is inadequate, and consequently lacks sufficient vitality. The condition which he has imposed on himself obliges him to renounce the materials of the synoptic tradition prior to the last days.¹ But the Jerusalem records he can distribute in fresh combinations. Next he has at his command a vast store of extra-canonical sayings, the so-called "*Agrapha*," gathered by the unwearied diligence of Dr. Resch from the remains of early Christian literature. Many of these are of highly doubtful authenticity; but they enable the writer to compile notes of a couple of addresses, which have an air of verisimilitude as well as of novelty. The effect of massing these disconnected fragments, in a juxtaposition to which no long usage has lent sanction and charm, will be differently judged by different tastes. Thirdly, he has the Fourth Gospel, which he apparently accepts as no less trustworthy than the other three. This supplies him with a much larger scope than the Synoptics. He is no longer bound to the final week, he can bring Jesus to Jerusalem at various intervals within three years. He takes advantage of this extension to break up the series of Temple colloquies which occupy the last days of the Common Tradition, and fling them about on previous occasions, reserving the denarius incident alone for the close, in order that he may isolate and heighten the effect of Jesus' want of patriotism. But this treatment is really uncritical, and gives undue prominence, and—many will think—a false interpretation, to a particular aspect of the Teacher whom he portrays. Reliance on the Fourth Gospel further leads to the surprising result that Jesus

¹ The only earlier incident is that of the rich young man, here placed on the way out from Jerusalem to Bethany, and apparently introduced only for the sake of the additional detail supplied from the Gospel of the Hebrews.

twice drives the money-changers out of the Temple, once at the opening, the other time at the close of his career. The first of these scenes, most picturesquely described, opens the book ; the second follows three years later ; but the apology for the repetition (p. 132 f.) will not seem convincing to many. Nor will the use made of the Johannine discourses, with the suggestion that Jesus claimed to be the very God (pp. 114, 180), content the student, who knows that these discourses are alike of uncertain origin and of disputed interpretation. A writer who rationalises the resurrection into a sort of hypnotic effect produced by the eyes of Jesus (pp. 41, 88-92) might have been expected to employ his documents with more judicial reserve. This remark must also apply to his adoption of Chwolson's elaborate attempt to explain how Jesus ate the Paschal lamb a day in advance of the rest of Jerusalem. The difficulty of course arises from the different chronologies of the Synoptics and the Fourth Gospel. Chwolson assumes, without any investigation, that the Johannine last supper was the Paschal meal. But a glance at such a commentary as Meyer's shows, what a multitude of interpreters of various schools agree in affirming, that in the Fourth Gospel, whatever be the source of the incongruity, the meal preceding the arrest is not recognised in this character.¹ A dramatic narrative is not the place for balancing critical probabilities, but some readers will feel that in following Chwolson, our author has misconceived the problem, which receives its true solution through the veiled hint in John xix. 36 (based on Paul) that Jesus was himself the Paschal lamb for the whole world.

One point more must be named, in which our author seems needlessly to depart from historical likelihood. What ground is there, apart from later Jewish virulence, for supposing that Jesus was not born in wedlock ? The grotesque treatment of Matthew i. in Tolstoi's recently-published (though not recently-written) *Harmony of the Gospels* will not commend itself to sober judgment. Is it not sufficiently plain that the charge of bastardy naturally arose in protest against the claim to virgin-birth, set up, as the Gospel to the Hebrews shows ("My mother, the Holy Spirit"), outside the Palestinian tradition ? The charge is employed in this book to explain certain features in the demeanour of Jesus—his detachment from family ties, his deep pity for outcasts and sinners, his aloofness from the popular aims of national greatness. Another and deeper explanation of these characteristics is, of course, at hand, commended by the whole tenour of his inner life, as far as we can judge of it from the fragmentary records which alone survive.

¹ Chwolson is content to leave this aspect of the question undiscussed, with the simple remark that in that case the contradiction between John and the Synoptics is "noch greller."

With the view which finds the secret of them in the strength of his consciousness of the presence of God and the oneness of the race, our author is not really out of sympathy. In the character which he has assumed, as Meshullam writes to his friend at Corinth, he naturally compares the death on Calvary with that in the Athenian prison, and he concludes that a greater than Socrates is here. Will it not be possible for a Judaism which recognises the universal elements in the character and teaching of Jesus, and a Christianity which appreciates the contribution made by his race to the religion and morals of the world, to come a little nearer, and at last, perhaps, to make common cause on behalf of their common truth ?

J. ESTLIN CARPENTER.